

The Brethren Evangelist, THE BRETHREN CHURCH PAPER, Ashland, Ohio.

The Church and Field.

"Elder Edward Mason's Lectures" are announced through the Southern Ohio papers.

We are glad to state that sister Wooner, who was reported very sick last week, is recovering.

The EVANGELIST office has been moved into the Centennial Store building, Ashland, Ohio. We shall esteem it a favor if Brethren will remember this, and call on us when they visit the city.

We do not understand that Bro. Mason has exchanged the pulpit for the platform, but takes the platform by way of recreation, and continues his labors in the pulpit the same as always. His theme is "Journeys through Palestine," and his debut will be at Germantown, Ohio.

Elder P. J. Brown had Elder Silas Hoover of the German Baptist church for an auditor at one of his meetings in Perry County lately. After the services were over Elder Hoover announced that he would preach on the same subject at his next appointment.

The Brethren's rule of correction is the Gospel; it is the book of life and by it all shall be judged at the last day; it is the one complete and eternal discipline in godliness—stand by it and live by it, and you will die by it and Christ will raise you up in immortal life.

Last Sunday the Brethren worshipped in the old Owl Creek Church house for the last time. Almost a quarter of a century ago, Annual Meeting showed its importance there by expelling a member for expressing his belief that the single mode of footwashing was right, although he had never practiced it before. They called it railing. The house was abandoned as a part of an agreement made in settling the Church property contest there. The Brethren will build a new house soon.

HUTCHINSON, KANS., March 23.—One question asked in No. 11 of the EVANGELIST I will answer. The number of accessions reported since January 1, 1885, up to the last paper received, according to my figuring, is 489. My prayer is that the harvest may be more abundant in the three months to come. May the blessings of God be with all my brethren and sisters in Christ.

M. J. BARNARD.

NORTH MANCHESTER, IND.—Just returned from the conflict. Notwithstanding the severe cold weather, we marshalled our forces on the eastern slope of Bunker Hill, planted our batteries and began the siege. The enemy's ranks were thin at first, but reinforcements soon made their appearance until the army could not be accommodated. They stood the bombarding pretty well until some were wounded by the sword of the spirit and surrendered. The conflict lasted nearly three weeks. The number of the conquered were ten, and some wounded which may yet be captured. The Brethren rejoice in the victory, and all seemed to be encouraged, and are talking of building a church in the near future. May the blessings of God attend their efforts. WM. M. SUMMERS.

Pacific Coast.

There will be a protracted meeting at Lathrop, Cal., commencing April 19th. On the 26th we purpose to have a communion meeting. We extend a heart, invitation to all the brethren and sisters who may feel to enjoy the feast with us.

We have also arranged to have a convention on Friday, April 24th, at 10 o'clock a. m. All the churches in California, and on the Pacific coast are invited to be represented. We also invite the isolated members. The design of this convention is to devise ways and means for the extension and strengthening of the Bible-alone cause—"pure and undefiled religion"—on this coast. Let none be indifferent about this great work.

J. W. BEER.

Lathrop, Cal., March 20.

Musical Notes.

On Oct. 25, my wife and myself arrived at Johnstown, Pa. After the necessary preliminaries, we organized a class and taught a term of twenty lessons in the rudiments of vocal music. The class was composed of members and friends of various denominations, who manifested much interest in the work; the result was a revival of song, in all the meetings connected with the Brethren church at least.

Besides our class in Johnstown we met the Brethren of Rosedale, Conemaugh, Fairview, and Benshoof Hill.

On Jan. 9th we parted with the Brethren of Johnstown and went to Salisbury in response to a call from the Brethren there. Here we gave twenty lessons and twelve at Mechanicsburg.

On March 1st we worshipped with the Brethren at Meyersdale. At this meeting the Hymnody was first introduced to the congregation, and at a subsequent meeting was adopted as their book of worship.

On the 2nd we went to Berlin to conduct two classes in that district. We held meetings nightly for two weeks, alternating between Berlin and Smaltz Dahl (Lard Dale) meeting-house. At both points we had large classes and many attentive listeners. We closed our labors with the Berlin Brethren on the 15th. We are now at Meyersdale, which will be our address until further notice.

The subject of vocal music is being agitated throughout the Brotherhood, and there is activity in this as well as in other departments of church work.

J. C. EWING.

About Accession.

I see in No. 11 that brother Mason thinks correspondents should report the number of accessions to the church. I guess I am one of the guilty ones, as I reported several times lately and did not state the number. I have even forty on my memorandum since I stated the number last.

We are holding a meeting in the Pleasant Hill Presbyterian church, seven miles from Edna Mills, Ind. The interest is deep, and sinners are turning to God, but we fear that we must close too soon again on account of other arrangements. To the present date twelve have confessed the Lord as their Savior, and accepted the Bible as their creed. Those who came out have come from the Methodist, United

Brethren, Lutheran, German Baptist churches, and two from the world. Others say they are with us in sentiments, but think we should honor their baptism, too, as they received it in good faith.

J. H. SWIHART.

Tarry.

Before Jesus would allow his disciples to go out, in his name, to evangelize the world, he commanded them, "to tarry in Jerusalem, until they were endued with power from on high." He did not say, Go forth and preach my gospel, and labor to bring souls to me, and in so doing ye shall receive power. He said the very reverse: "Tarry ye, until ye be endued." We have been saying, Go, while the Master would have said, "Tarry." We often hear it said, "Go out and work as the condition of receiving power." But Jesus kept one hundred and twenty disciples shut up in an upper room in Jerusalem, completely isolated from the world, for ten days and nights, waiting and praying, and looking and believing for that gift to fit them successfully to work for Christ.

What a terrible mistake they would have made, had they gone from that upper room to preach the gospel, on the third, fifth, seventh, or ninth day, or at any time before the tongues of fire came. Had they done so, we would not have heard of Pentecost and they would not have been charged with "turning the world upside down."

What will it avail for us to go, or to urge others to go and work for Christ in any department, while there is such a conscious lack of real elements of power to do, or to dare for him?

To sound the bugle, and push an army into a field, unarmed and unprepared for battle, is only to ensure certain defeat. Jesus said, "Tarry!" Master, how long? Until the majority votes to adjourn? No! not by any means. The majority have always been against the crucifixion of the flesh. Tarry, four days, six days, eight days? No! "Until ye be endued with power from on high."

"Tarry," until the fire in your heart becomes so hot that you must go and tell of it. Tarry, until the fire-flakes will fall with every sermon, kindling a flame all around. Tarry, until your sermons become full of arrows and lancets, then go, and men will cry out, "Men and brethren what must we do to be saved?" This will melt away our frozen propensities and conventionalities and penetrate our hearts with undying zeal for God's honor and men's salvation.—REV. W. H. POOLE, in GUIDE TO HOLINESS.

No Cause for Envy.

"Mr. Ridgway," said a young man to Jacob Ridgway, a wealthy citizen of Philadelphia who died many years ago, leaving a fortune of five or six million dollars, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway; "I am not aware of any cause for which I should be particularly envied."

"Why, sir!" exclaimed the young man, in astonishment: "why you are a millionaire. Think of the thousands your income brings you every month."

"Well, what of that?" replied

Mr. Ridgway. "All I get out of it is my victuals and clothes, and I cannot eat more than one man's allowance or wear more than one suit at a time. Pray, cannot you do as much?"

"Ah! but," said the youth, "Think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man; "I can only live in one house at a time. As for the money I receive for rents, why, I can't eat it or wear it. I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture and costly pictures, fine carriages and horses; in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth cannot buy me a single day of life, cannot buy back my youth, cannot procure me power to keep afar off the hour of death; and then what will all avail in a few years, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."—ANON.

The Best Insurance.

The seed of the righteous are included under theegis of divine protection. It is here that the Christian holds, as it were, an ordinary life-policy in Christ. Such a policy is taken out for the benefit of those who may remain when we are gone. It is a provident laying-by for the future. We do much as the Arabs, who travelling in the desert, bury water in certain fore planned places, that those of their tribe following may find welcome refreshment.—REV. WALDO MASSAROL.

Cant.

True piety is always admirable, and its light shines without effort, but when there is a manifest effort to shine then we always suspect the individual of cant or of a despicable Phariseism. The Lord's own people are recognized by their works, not by their words: simplicity and naturalness are admirable in a Christian, but when there is an effort to appear pious there will only be disgust excited by the exhibit. A great many people think they are noticed, when no one thinks of them. We have seen self-consciousness painfully exhibited, while an effort was made to appear quite indifferent, and this is only cant in manner.—SEL.

Nobody likes to be contradicted, even when contradiction is deserved.

Our true acquisitions lie only in our charities; we gain as we give.

What is often taken for decision of character is nothing but bigotry.

Learn in childhood, if you can, that happiness is not outside, but inside.

Soft words, warm friends; harsh words bitter enemies.

Whoso keepeth his mouth and his tongue keepeth his soul from trouble.

The more we help others to bear their burdens, the lighter our own will be.

It is a great mistake to avoid actual duties while planning imaginary ones.

It is the best proof of the virtues of a family circle to see a happy fireside.

Reflect upon your present blessing, of which every man has many; not on your past misfortunes, of which all men have some.

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them—the more knowledge, the more charity.

Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.

True wealth consists in health, vigor and courage, domestic quiet, concord, public liberty, plenty of all that is necessary, and contempt of all that is superfluous.

To be happy the passions must be cheerful and gay, not gloomy and melancholy; a propensity to hope and joy is real riches; one to fear and sorrow, real poverty.

When we find that we are not liked, we assert that we are not understood; when probably the dislike we have excited proceeds from our being too fully comprehended.

A celebrated man gives the following suggestions in regard to praying:

1. Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.
2. Adopt no fixed forms of expression, except such as you obtain from Scripture.
3. Express your desires in briefest, simplest form.
4. Avoid the use of compound terms in place of imperfect tense.
5. Hallow God's name by avoiding its unnecessary repetition.
6. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.
7. Pray to God and not to man.

Old truths are always made fresh to us by coming in on the experimental side.

The mightiness of truth is great according as it is presented in plain words.

The action of a man is a representative type of his thought and will; and a work of charity a representative type of the charity within the soul and mind.

It may also fall out that each one's opinion may be good, but to refuse to yield to others when reason or a special cause requires it, is a sign of pride and stiffness.

BIBLES AND TESTAMENTS.

We are prepared to supply Bibles of every description, at reasonable prices to our patrons who wish any thing in that line. Family Bibles, Pocket Bibles, Pulpit Bibles, Teachers' Bibles, with and without references, in plain and fancy binding, and ranging in prices from \$0.50 to \$5.00. When you are in need of a Bible, you may save money by writing to us. Also New Testaments in various styles of binding and at different prices.